THE MISSIONARY HERALD

NOVEMBER 1933

as significant, successful, Kingdom-of-God-building effort. And so the American Board rejoices that it can rely on the Fellowship of Those Who Care—and understand.

Encouragement from Great Britain

A visitor from Great Britain has recently been in our midst. Rev. William Paton, one of the secretaries of the International Missionary Council, brings remarkable news from the British missionary societies. In spite of unbelievable economic burdens (taxes, for instance, in Great Britain are about 25 per cent of gross income) British friends of missions have maintained a level of giving only 5 per cent below that of five years ago. Mr. Paton pointed out that giving in large figures has almost ceased, but the number of givers has markedly increased. He also stressed the fact that the national Christian leaders in mission fields with whom British missionaries are associated are saying that the amount of money that Great Britain can put into its Christian service abroad must not furnish the index of the growth of the Christian forces in those fields. In some way the Church in every land must step up to a higher level of indigenous vigor. Here is food for our thought—and encouragement too.

The Secret of Sharing Is Caring

An experienced member of the Prudential Committee recently made this comment:

> "Missionary interest and giving must be a personal matter, resting on personal knowledge and personal enthusiasm for definite people and definite pieces of work, as well as on a far more vital religious faith."

Here is good evidence that the secret of sharing is caring. We are willing to share ungrudgingly and sacrificially with those we know and truly love. Kingdom-of-God building is not different from other human and divine undertakings in the sense that it can and will be carried forward best by those who have definite knowledge and who specialize in day-by-day deeds that spell loyalty and sacrifice.

What All Who Care Can Do

How can I help most in this crisis? That is the question which everyone who cares will ask himself steadily and honestly. Everyone can do something truly significant.

1. You can join our Fellowship of Prayer. That will help most. Here is a very specific plan for prayer partnership in this enterprise. For some time past at 8:45 o'clock every Wednesday morning a group of those who care comes together in one of the committee rooms at 14 Beacon Street, Boston. We invite you to join us at that time. You may not be anywhere near Boston, but if you will regularly and faithfully set aside that time for half an hour for united prayer wherever you are, please drop us a line and tell us so. I will see that you have a copy once a month of special objects for united prayer. What might not come out of such a habit of united intercession? Some of us have felt that the experience of the students at the Haystack could be repeated on a wide scale, but not without earnest, widespread, intelligent and united prayer.

2. You can become a "special correspondent" of the American Board. No matter who you are or where you are, if you would like to hear regularly from some one of the secretaries or missionaries of the Board, let us know of your desire. Tell us in what country, or line of work, or missionary you are especially interested. Tell us also how we can help you carry out your plans for winning others to Christ and to the Fellowship of Those Who Care. We want to help you.

3. You can find ways to help your pastor strengthen the organized missionary life and service of your own church. Has your church a missionary committee with a representative from every department of the church's activity? Does this Missionary Committee meet regularly and report regularly? Does it have access to the excellent graded materials that are available for missionary education? Do its members subscribe for and read *The Missionary Herald* and other publications of the American Board? Things seldom drift in the right direction! That is eminently true of the effort to develop an intelligent and active missionary spirit in any group or church.

4. You can frankly face the responsibilities of your own personal stewardship. Your influence as an advocate and interpreter of the missionary enterprise will most likely be affected by the degree of sincerity with which you determine what your own gifts shall be. It is not primarily a question of how much you give. It is the way you give that determines the beauty and the acceptability of your gift in the eyes of Our Heavenly Father. Have you reasons for what you do with your available resources, be they large or small, which you are willing to review in His Presence?

Born of the Spirit

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." "That which is born of the spirit is spirit." In contrast with all that may be done from unworthy motives, there is the shining beauty and the lovely fragrance and the invincible power of the lives of those who have been born of the Spirit. The Fellowship of Those Who Care will flourish and bear fruit in so far as we are humbly thankful and truly born of the Spirit of Christ.

Our November Issue

which goes out to its readers a few days before the brief annual meeting of the Board, has especial significance for the members of the local churches all over our land.

Mr. Donald A. Adams, among other duties, instructor in business law at Yale, Chairman of the Laymen's Advisory Committee, has an important message for these members.

Rev. Roscoe Graham, pastor of Plymouth Church, Milwaukee, Wis., gives his experience with four congregations in his twenty-seven years of ministry.

Secretary Eddy tells the story of the response of the local churches and pastors to the first three campaigns of the United Missionary Conferences, and looks forward hopefully to the remaining campaigns all across the United States.

"The Morning Cometh" for the churches in the homeland as well as for the communities of refugees in Greece who have passed through a far darker night than any that we citizens of America have known. Rev. Elisha King, author, and pastor of the Community Church of Miami, Fla., tells us what he found in Athens during a very brief visit there.

In the short article on Africa some idea is given of what the drastic cuts in appropriations mean to a mission.

Our missionaries on the field will turn with special interest to the account of the missionary conference at Auburndale. Miss Eleanor Wilson, now acting associate secretary in the Foreign Department of the Board, was until this past summer principal of the Women's Evangelistic School in Kobe, Japan.

Rev. James A. Hunter is head of the Rural Institute in Tunghsien, China. Miss Bertha Allen, formerly principal of the Union Kindergarten Training School in Foochow, is now the Board's representative on a staff headed by Miss Isabel Hwang. In the September Missionary Herald, on page 294, Miss Hwang is shown leading the singing of an audience of children in the country on just such a trip as is described in Miss Allen's little play.

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EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, Enoch Frye Bell

Assistant Editor, Grace H. Knapp

Foreign Correspondents, Hundreds of Watchmen at the Crossroads of the World

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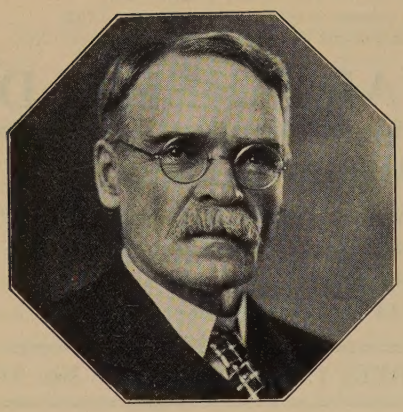
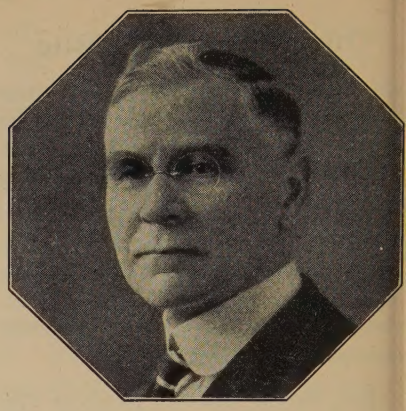
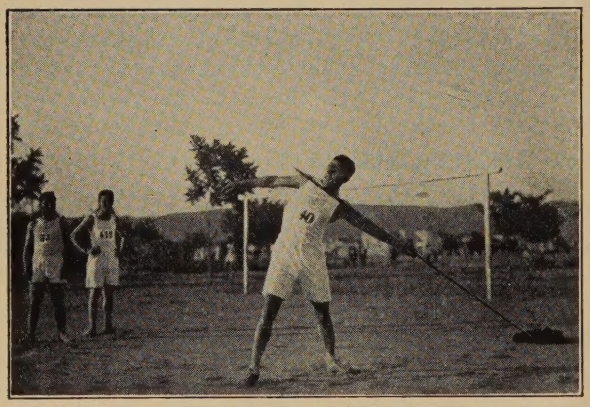


Dr. White

Dr. Stafford



Mr. Riggs



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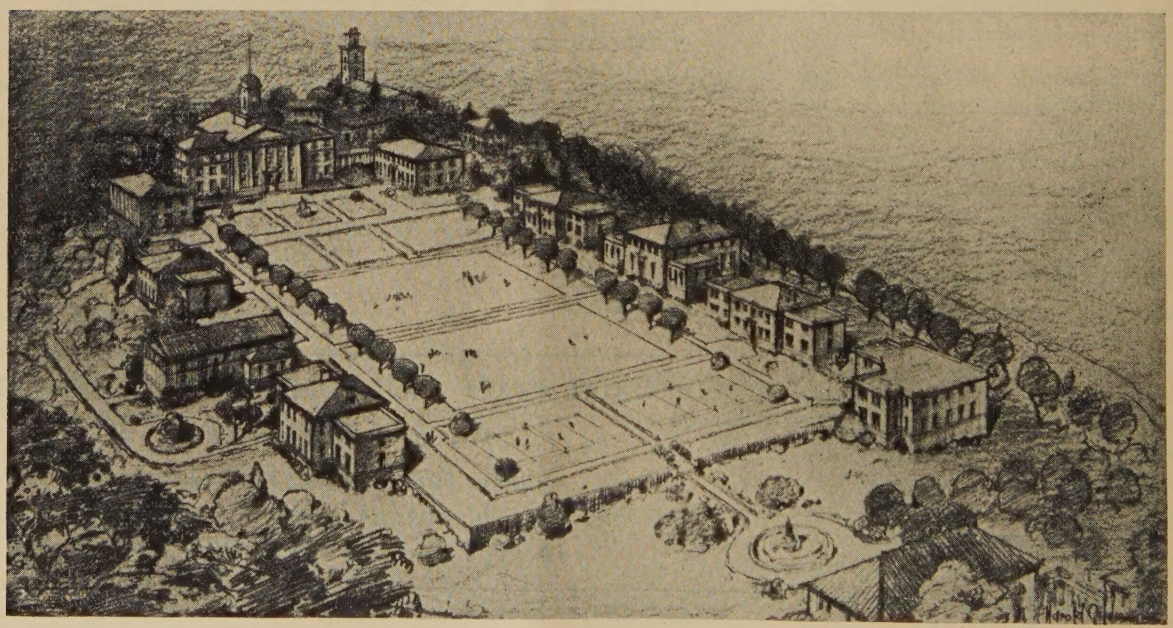
The Old Seal of Anatolia College



The Anatolia College of the Future

The Morning Cometh

ON September 22, in the parish house of the Old South Church in Boston, a reception was given by Dr. Russell H. Stafford, President of the Board of Trustees of Anatolia College to Rev. and Mrs. Ernest W. Riggs. It was held on the eve of their departure for Saloniki, Greece, where Mr. Riggs assumes the duties of the presidency of the College. The occasion was a memorable one in several particulars, not least of which was the short address made by Mr. Riggs. Chief among his remarks was this: "We are not dwelling upon the past. We are looking forward to the things ahead."

This same note of anticipation was struck some weeks earlier by him in a message to a large list of special friends: "The *new day dawns!* After long years of war and agonizing rehabilitation Greece flames with the *glorious promise of a morning* bright with possibilities already being achieved. Anatolia College stands at the portal of Macedonia, a symbol of *this new dawn.*"

Knowing Mr. Riggs as a man who never overstates his convictions and who never inflates his expectations, we have been impressed by his hopeful attitude with reference to Greece and to the part Anatolia College is bound to play in the New Day there. It augurs well for constructive work on the foundations already laid at Saloniki by his predecessor.

It was this same buoyant expectant spirit that always animated the retiring President, Dr. George E. White. We can well remember how often he used to refer to the watchword of Anatolia, even when the life of the College at Marsovan, Turkey, was being crushed by the Turks. "The Morning Breaketh," he would say when the institution was deprived of its student body and its faculty scattered. It was "The Morning Breaketh" when he and his American colleagues had to close the College and leave the country. He still believed in the dawn of a New Day when nothing was left of "Anatolia" but some empty buildings and a deserted campus in the midst of a depopulated field of labor.

It was "The Morning Cometh" when he saw dumped, as it were, into Greece, the million and a half Greek and Armenian refugees from Turkey, a frightful burden upon a war-weary nation, and when he dreamt of a new "Anatolia College" rising among those refugees and giving them a start in life.

As Mr. Riggs puts it: "President White never wavered in his faith, though the old home in Marsovan had to be abandoned. Were professors driven out and killed? He honored their memory and called for new volunteers. Was he exiled from his home and work? He carried the soul of a Pilgrim and sought only a new place to serve. Were buildings and equipment, worth hundreds of thousands of dollars, left behind? He patiently raised funds for a new and better plant. . . . Today the new College rises on a magnificent site (in Greece) commanding a matchless view over the city (Saloniki) and across the Aegean to snow-crowned Mt. Olympus, home of the gods."

Such a visioning and venturing faith has been transmitted to Dr. White's associates in his pioneer undertaking, both in Greece and among the constituency of loyal friends in America. It will prove of inestimable value to Mr. and Mrs. Riggs as they take up the work where Dr. and Mrs. White lay it down.

It should help us, too. "The Morning Cometh" (which by the way is a free translation of the word "Anatolia") ought to be written into a new American Board seal. For it has been a powerful watchword of its missionaries since that famous Haystack Meeting one hundred and twenty-seven years and more ago. More, it is really the watchword of the Board of the present day. In spite of terrible losses and greatly reduced basis and force of operation, something good is bound to come out of it all: we ourselves have learned some vital spiritual lessons; our national associates have been aroused to new endeavor; and the Church at home is getting a new conception of its vital mission under God.

Yea, verily, the morning cometh! Anatolia! Alleluiah!

A Day in Modern Athens

By ELISHA A. KING

I HAVE climbed the Acropolis, have seen the temple of Jupiter and the National Museum, but nothing I saw at Athens interested me more than my visit to Kokkinia and Elleniko.

Upon arriving at Piraeus I met Dr. Jesse K. Marden waiting for me at the dock. As the caravan of automobiles of our cruising party (the James Boring Mediterranean Cruise) was about to start on a sightseeing tour of the city, Dr. Marden and I agreed to meet at Hotel Bretagne, our headquarters for the day, at two in the afternoon. Punctually at that hour Dr. Marden arrived and we hired a taxi and started out for the afternoon.

We went first to the National Museum, then to two very old churches dating from the fourth century, and stopped at the central Greek church. After that we drove to Kokkinia.

The Story of Kokkinia

Meanwhile Dr. Marden took occasion to tell me the history of our mission and to single out important events in the Athens area. I was especially interested in his story of Kokkinia.

Ten years ago it was a camping ground for nearly eighty thousand refugees from Turkey. Gradually it has been reconstructed into a city with houses and streets, motion picture theaters, and other features of city life.

The means of livelihood are found in Piraeus. Formerly, rug making brought some income, but that business has been almost discontinued for lack of a market. The people live somehow, but it is said their living is a miracle, because one can hardly understand what supports them.

The community looks clean and wholesome enough, and the wonder is that in ten short years that great flat tract of land full of tents has been transformed into a modern city. Greece has shown a marvelous ability to absorb and care for hundreds of thousands of refugees from Turkey.

Churches and Church Workers

Dr. Marden took me to the mission compound, which is an attractive center. First, we called at the home of the pastor of the church. His name is Rev. Krikor Demirjian and he is blind. I also met his efficient wife, who reads to him and proves herself a real helpmate. He was educated in the Athens School of Religion, preaches in both Greek and Armenian, and speaks English fluently.

The church of which he is pastor carries on a sort of institutional work, with practical daily programs for the good of the people. It has a Sunday school of 200 pupils, a Daily Vacation Bible School of 300, a Christian Endeavor Society of half a hundred and more, and various clubs.

A Bible women's work is carried on under the supervision of Mrs. Marden. These women are trained and sent out to visit in the homes of the needy, carrying with them physical as well as spiritual comfort, as they are provided with a small amount of money with which they are able to help cases of destitution. They themselves are compensated with a very small wage.

The church building is of stone, large enough, with its gallery, to accommodate more than five hundred, and is often full, though the usual congregation but half fills it.

While at Kokkinia I enjoyed a pleasant conference with two other ministers who came especially to see me. They were Rev. Garabed Stambollian and Rev. Mihran Renjilian, pastors in this region.

School of Religion Greatly Missed

The School of Religion, that for some years was located in Athens, has been moved to Beirut where the American Board and the Presbyterian Board have united in conducting the Near East School of Theology. This change has been a distinct loss to the churches in Athens, for the faculty and students of the School of Religion had assisted greatly in all the local work, especially in that for the young people. Now they have gone a greater responsibility rests upon the

NEW SITE OF AMERICAN JUNIOR COLLEGE, ATHENS

lay workers. In a recent report I was privileged to read the familiar need for trained leadership was stressed.

The American Junior College for Girls

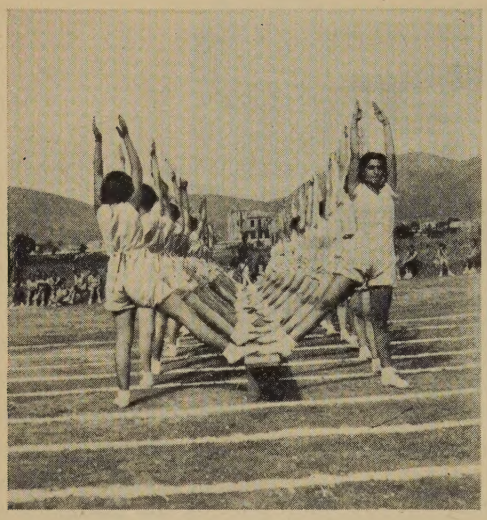
From Mr. Demirjian's home we hastened away to Elleniko to visit the American Junior College for Girls over which Dr. Minnie B. Mills presides as principal. In her absence Miss Annie E. Pinneo, the head of the English Department, did the honors and opened the dormitory for our inspection. Mrs. Lord of Oberlin was visiting in the neighborhood, and came to our afternoon tea. She also inspected the school halls.

These two splendid buildings, Bristol Hall and Hill House, face each other across a beautiful garden and landscaped grounds. These buildings were erected in 1932, the plans having been drawn by an American architect. They are splendidly built and equipped for efficient service. The school possesses a fine stretch of thirty-seven acres at Elleniko, practically on the seashore. The students and teachers alike think they have a campus with one of the most beautiful natural settings in the world. It is planned to erect other buildings on this site until the whole tract is developed into a modern center of Christian education.

The school was, as you know, originally located in Smyrna—before the great fire. It has now, or did have before the vacation, sixty boarders and a hundred day-school pupils. The tuition fees help largely in meeting the current expenses, but the main part of the budget is carried by the American Board. I was told that there is a building debt of $40,000, but Dr. Marden confidently hopes that when times are better he can find some American friend who will assume this responsibility.

If the Board's Constituency Could Only See These!

If our constituency could only see what I saw yesterday, they would increase their gifts to the Board. Those two constructive centers there in Athens, though quite different from each other, are not only much needed, but greatly appreciated. They are vital outposts in Christ's kingdom.



ATHLETIC EXERCISES IN AMERICAN JUNIOR COLLEGE

One sees on the field the effect of cutting appropriations for the work. They have been cut 50 per cent in dollars for the past two years, though, owing to a favorable exchange rate, the total reduction was not quite that. With a little assistance from outside sources the work has been carried on without closing down a single center. The salaries of two pastors have been discontinued, but they have remained at their posts, carrying on as usual. Some help has come from the Friends' Mission. Much of the work is done without adequate financial support, but the workers do not stop for all that. Instead of withdrawing our funds we should be increasing them, for these are strategic years for the Kingdom of God.

My Guide

I interrogated Dr. Marden as to his part in this interesting work, but it was not easy to get him to tell. However, I gathered he was treasurer for the Board in this area. He once presided over a hospital in Turkey, but revolutions and deportations changed all that. At one time he was connected with the Near East Relief; in all I think he has lived in this part of the world about thirty years.

Little by little I discovered that in reality he is one of the vigorous leaders of the whole enterprise, solidly behind every practical move and expending himself wherever his service is needed. He has organized a boys' club that is virtually a social center, and he is leading in cooperative work with the Greek Church. He related to me some amazing incidents showing how thoroughly the old Greek Church is being stirred from within by an evangelism that promises better things for this part of the world.

Farewell to Athens

Today I am sailing the Aegean Sea on the S.S. "President Johnson." I realize that the Acropolis, inspiring as that is, is not the only thing to see in beautiful Athens. No! One may be thrilled through and through with the evidences of the light that is shining from heaven more and more upon these groups of earnest Christian evangelists and devoted educators. They are all following in the footsteps of Saint Paul, who once stood there in Athens on Mars Hill and proclaimed the God who made the world and who made all men to live together in brotherhood.

EXERCISES IN FRONT OF DORMITORY, AMERICAN JUNIOR COLLEGE

Giving and Growing

By ROSCOE GRAHAM

THIS is the twenty-seventh year of my ministry. It has been spent in four churches in New York, Ohio and Wisconsin. When I went to the seminary it was with the thought of following my father who was a missionary in India. I never got to India.

But, while my thoughts have changed considerably as to what the missionary's mission is, the missionary enterprise has ever been close to my heart. I do not feel that a minister's primary work is to use or manipulate his church chiefly for missionary propaganda.

Nor do I have much sympathy with those who feel that we must be tremendously careful to make the local church absolutely secure before we can do anything for missions, lest the time come when the local church will not be and then of course there can be no support from it for missions. "Self preservation is the first law of nature" may be the rule of the jungle and considerable areas of human life, but it is not the first law for the Church's security or prosperity. Jesus said, "If any man will save his life, he shall lose it; but whosoever will lose his life for my sake and the gospel's, he shall save it." That, I believe, to be true also of the Church. These things I write to offer somewhat of background for the thoughts which follow on financing the Church.

My first church was in a village of a thousand people in the western part of New York State. It was not a Congregational church. In it were a number of well-to-do families. I never had a care, or even a thought, about the church's finances. Strange as it seems to me now, I did not even know what the church's annual budget was, or even if it had one. Its beautiful building was always kept in perfect repair; its salaries promptly paid; its bills all met. The offerings for the church's several missionary boards were received on specific Sundays. On the Saturdays previous, one good old officer of the church used to call on the treasurer and inquire, "What was the amount of our offering for such a board a year ago?" Then on Sunday he would deposit his check for half of that amount. And that little church's missionary and benevolent gifts annually ran into five figures.

After nearly four most pleasant years in this vestibule to paradise, or eddy in the current of the world's life, whichever one wishes to consider it, I went to quite a poor church in an industrial town of 18,000 in Ohio. The annual budget for current expenses of this church was less than $2,000 at that time, and the several offerings for the various mission boards received on specified Sundays rarely approximated $50, or a total of $400.

The occasional preaching of a missionary sermon, the frequent use of missionary material in regular sermons, and the introduction of the duplex envelope system considerably augmented the church's missionary giving in the course of my short two years' stay there. On the other hand, the increased missionary giving did not affect the gifts for current expenses either adversely or favorably; these increased slightly, probably in direct proportion to the growth of the church.

My next move, opened for me by a good member and a good friend in this second church I served, took me to a Congregational church in another Ohio city, which city at that time had a population of 70,000, but twelve years later when I left it had over 200,000. This church, located in a good residence community, had a new edifice that had been built at a cost of $45,000, but had upon it a mortgage of $20,000. The congregation of little more than 200 were having difficulty meeting a budget of $2,400 for current expenses plus the interest of $1,000 on the mortgage, and was doing practically nothing on meeting the missionary apportionment of $700.

During my first summer in this parish I went out, with the approval of the board of trustees, and secured twenty pledges of $1.00 per week for the last four months of the year for our missionary apportionment, which enabled us at the year's close to pay half of this apportionment.

During the next winter we conducted a campaign through which we secured in two-year pledges a sufficient amount to take care of our mortgage. This campaign was carried on in such a manner that it not only lifted a heavy financial burden, but effected for us a great social and spiritual good.

During the second year of my ministry in this church, with the introduction of the duplex envelopes, and through careful missionary preaching, our gifts for current expenses rose considerably and we more than met our missionary apportionment.

As the years succeeded one another our strength grew in every way. Almost every year we received a hundred new members into the church. Activities and services of one kind and another increased. Of course our financial strength grew. But this was not casual.

Three times, I think, I preached on the subject of giving. Many evenings I spent with the finance committee of the board of trustees, considering every pledge we received. One year, just prior to the every-member canvass, we audaciously suggested to a majority of our constituency the specific increases we would like from each of them, and 83 per cent accepted the suggested increases.

A Project at Last

A year or two later I attempted the making real of a cherished dream of ministering to a church that would support its own missionary in India. I inquired of the missionary committee and the board of trustees if they would approve my endeavoring to secure from ten members of the church pledges of $5.00 per week, a fair proportion of this to be used for the support of our own missionary. This approval I gained, although the trustees were sure ten such pledges could not be had—we had only one subscriber giving such a pledge at that time. However, seventeen such pledges were secured, and we at once took on the support of a man and his wife.

Sometimes at Thanksgiving we would have a thankoffering. Never did we fail a set goal. Nor was it mere good fortune. The ability of our people to give, and the measure of interest that might be expected in the proposed offering were taken into account. Then pledges were secured in advance that would assure the desired amount.

During the twelve happy years of this ministry, this church's membership grew from a little more than 200 to almost 900, and its budget, including what came to be an accepted $5,000 missionary apportionment, increased almost 800 per cent.

Nine years ago I came to the metropolis of Wisconsin. Our church here, located in a fine residence community of our city, had a choice sanctuary, beautiful parlors and offices, a large and well-equipped gymnasium, no specific church-school facilities, and a budget of $16,000 which included $3,700 for missions or about 65 per cent of our apportionment. It also had a mortgage of $18,000, and a current expense deficit of $2,400. Our first endeavor—the officers of the church coöperated splendidly—was to re-enlist the interest of a rather disinterested congregation. The response was very gratifying.

As the Thanksgiving season of my first year here approached, during which year the practice of using a measure of missionary materials in my sermons was naturally maintained, I proposed a special thankoffering for the completing of our missionary apportionment. The proposal was accepted, the offering received, the desired amount had, our apportionment was paid in full.

When the budget for the succeeding year was drawn—it is a single budget—it amounted to $23,000 and included the current expense deficit of the earlier years and our full apportionment of approximately $6,000. The canvass was made with great care. Two members of our board of trustees, themselves generous contributors, spent a large portion of two weeks prior to the general canvass making some forty calls and secured many pledges that doubled, tripled and

even quadrupled their former figures. On the Sunday of the canvass I preached on "Proportionate Giving." The result of the canvass was the guaranteeing of a successful year; as a matter of fact we closed the year with a balance of $500.

Two years later we began to give serious thought to the erection of an educational unit to our building. We spent a full year in a careful considering of the matter. Then, bringing in a professional to conduct the enterprise, we launched a campaign for $156,000, which amount was to cover our mortgage also. One thing, among others, that was emphasized in this campaign was that no pressure was to be exerted to move people to give what they did not desire to give. We did not secure $156,000; we got $121,000 in three year pledges. This, together with our building costing somewhat more than was anticipated, together with some loss in collection of pledges due chiefly to the adverse conditions of recent years, leaves us now with an indebtedness of $65,000. However, we have a beautiful building with five chapels and assemblies and forty classrooms which is the joy of our children and many of their parents, the balance of the cost of which we confidently anticipate caring for in the not too distant future.

Until two years ago, as our congregation enjoyed a wholesome growth and as our activities and services were adapted to its needs, our financial strength grew apace, our trustees looking after budgets and canvasses and expenditures and audits with much care. Our budget came to be somewhat over $30,000. We have also started an endowment fund, very small to date, only $1,500, but it has been started.

Today, together with others, we feel the reflex of the existing economic state. Our income has fallen all of 30 per cent. As a consequence, some activities and services have had to be curtailed. Fully 25 per cent of our subscribers of other years are now pledging nothing; many others have reduced their subscriptions. With earnest endeavor we seek to make these as welcome as ever to the worship and work of the church. No pressures are brought to bear upon any to give what they cannot. We are as careful as we can be about our finances. We are no less careful, if anything more careful, about maintaining our people's good will.

Perhaps it is unnecessary to add anything further to this story. My children discourage my making too definite applications in my preaching. They think I ought to trust the intelligence and integrity of my hearers. So all I shall do will be to state these essential principles: Let us (1) Thoroughly acquaint our people with our work and its needs; (2) So far as we can, enlist their interest; (3) Set up carefully itemized budgets with intelligence and exactness, and conduct our canvasses from their beginning to their end, with no slack toward the end, with a corresponding thoroughness; (4) Exercise no undue pressure to secure unwilling pledges, but accept only such as are given with knowledge and interest and goodwill; (5) Be persistent, yet courteous, about collections; (6) Adjust our expenditures to our probable incomes, revising our budgets as necessary; (7) Be as careful to report audited annual accounts as to present the annual budgets; (8) Secure the strongest support we can for our churches, but remember always that the Church does not live for the sake of its treasury, but that the treasury is maintained for the sake of the Church.

REMEMBER
MEN AND MISSIONS SUNDAY
NOVEMBER NINETEEN

Losses and Gains in South Africa

THE South Africa Mission refuses to be dismayed at the prospect of shortage of money or the loss of personnel. Too often has it proved, each and every member, that God cares for His children.

Amanzimtoti has lost two families and an associate worker on account of drastic cuts in appropriations: Rev. and Mrs. Kenneth C. Bunker, who went out only last year; Mr. Arthur A. Lewis, head of the Agricultural Department of the Institute, and Mrs. Lewis; Rev. O. E. Lovell, supervisor of the day schools of the Mission. Johannesburg has lost the invaluable services of Miss Alice Weir. But she has joined the staff of Inanda Seminary in the place of a colonial whose salary was not paid by the mission.

Miss Lavinia Scott, intended for Inanda, will go to Amanzimtoti Institute instead; Miss Caroline Frost has withdrawn from the Institute staff. Miss Lois A. Elliott, a term teacher at the Institute, has become Mrs. Paul G. Dickey. She changed her name at a pretty home wedding in Mary Lyon House. This home for the American women teachers, built through a legacy for the purpose (Cornelia A. Mitchell of New Britain, Conn.), was opened in July.

In Mary Lyon House also was held the annual meeting of the mission. "The full attendance of mission members and families," writes Rev. Norman L. Rice, "the united facing of grave common difficulties drew our group together with a depth of understanding and a

Paul Dickey, Mr. Githens,
Lois Dickey
Chandler Taylor, Ruth
Githens

Soccer Football at Amanzimtoti Institute

breadth of sympathy which fairly transfigured 'the strain of toil, the fret of care.' The searching discussions on *Re-thinking Missions,* the high order of devotional themes and harmony of song, the unhampered jollity and good will at mealtime, the wholesome sports and carefree stunts, the lovely voices of happy children made a fit setting for a business session, the agenda of which challenged unusual interest. Or perhaps these elements were really commonplace and made their great appeal because our souls were hungry."

The Message of a Layman

By DONALD ALLISON ADAMS

DR. BELL has asked me for "a message" for the readers of the MISSIONARY HERALD. It is difficult to know what is the right thing to say in these trying times. In spite of the evidence that we are on the road to recovery, most of us are still very fearful. We are also more or less bewildered by the changes which we see in our national life and in our individual lives.

Men Have Turned Yellow

Nevertheless, in spite of, or perhaps because of, the confusion certain definite conclusions have formed themselves in my mind. First: We need religion. I know of nothing which will give men poise, steadiness and balance as much as a faith in God and a belief that there is an orderliness in things even though we cannot see it.

In the last four years we have had all the evidence we need that men are not as balanced as they should be. Men who have been honest have turned yellow. In distress men revert to animals. Self-preservation is the first law. Four years ago we would not have believed men with whom we had associated for years would exhibit the ruthlessness, the greed and the selfishness which have been all too apparent. I can think of no remedy or anchor except the Christian religion and the principles of the Sermon on the Mount.

Second: I can see no way of promoting the Christian religion except by means of the Christian Church. True, it has its faults and shortcomings, but it is the tool with which we must work. If the tool is broken or rusty or dull it must be repaired and sharpened. A good tool does not need to be thrown away because it is dull. A grindstone will work wonders.

Therefore, if we laymen wish to preserve the institutions which have given us our civilization (the good institutions, not the bad ones) I know of no better insurance than a strong support of the Church with both our money and our time.

Whence the Vitality of the Church?

Third: The entire history of the Christian Church proves that its vitality and strength at any time corresponds almost exactly with its interest in missions. I sometimes wish we had a new word in the place of "missions." It is a good word but some folks are prejudiced against it. What we must have if we are to have a dynamic Church is an interest in something and somebody outside of ourselves. It is a simple

law of nature. Interest in others has always been the lifeblood of the Church. Eliminate it and the flow will be sluggish or will stop entirely.

Then, too, if my first conclusion is sound, it is absolutely necessary that we think of the world as our field, and of all the people in it as our neighbors. They *are* our neighbors. Certainly it is not necessary for one to argue with any intelligent person on that point. Think of the world air flights we have seen this last summer and other means of rapid travel and practically instantaneous world communication. If there were any ground five, ten or twenty years ago for feeling that we need not be concerned with the ideals and standards of those on the other side of the globe, those grounds have been completely swept away.

The Same Standards for All

I am not concerned that all of the people in the world shall have the same kind of civilization, dress, customs or language. I am concerned that our standards of action, our ethics and our morals shall be as good as those of our neighbors, that theirs shall be as good as ours, and that all together shall be on a higher plane than they are at present.

It would be unsafe and unfair for two football teams to play against each other with a different set of rules for each. It is just as unsafe and unfair, in such a closely knitted world as this, for the peoples of different nations to have different standards of conduct. I know of nothing which holds so much promise of correcting this situation as the spread of the gospel of Jesus Christ. If the laymen of our churches do not believe that, or if they have no opinion on the subject, then they owe it to the Church and to themselves to do some searching and quiet thinking on the subject.

I Am a Salesman

Finally, I assume all of the readers of this paper know that in my position with the Laymen's Advisory Committee I am a salesman—a salesman of the work of the American Board and the work of the home boards. The product I have to sell is to my mind the finest thing on the market—the spread of the religion of Jesus Christ. I am offering to sell shares in that enterprise. The selling and the buying of shares in this enterprise are spiritual matters. They are matters of worship just as much as any other act of religion. They deserve much thought from you and from me. Even though we may wish it were otherwise, Christ's work cannot be carried on, any more than any other kind of work can be, without money. Warren H. Denison, writing of giving, says "It is not to help out a poor God. Christ is not a beggar at our back door seeking a handout. His Church is not a pauper seeking alms."

We are to be congratulated on the fact that we all have an opportunity to help in this inspiring task. We are fortunate that we have boards and secretariats in charge of both foreign and home work composed of men and women who are able, efficient and devoted.

I have been in this work but a few weeks, but I am surprised at the efficiency with which the work at large is carried on. It has an appealing and a challenging record. The handling of our invested funds has been unusually well done. Arthur Brisbane, well known editor, commented in eighty-two leading newspapers on November 3 ,1932 as follows: "Invested funds of the Congregational churches have fallen only 15 per cent below book value, according to the report of the Treasurer. These churches are to be congratulated. Few financial institutions can make such a showing."

Particularly in these days the conditional gift-annuity plan should make a great appeal. It has been well planned and wisely administered. Through it anyone may be assured of an income for life and may have the satisfaction of knowing that after he is gone his life will be projected into the future as a partner in the work of completing the Kingdom of Heaven on earth.

Perhaps we need a "new deal" in our interest in and support of our Christian work. Old standards seem to have failed. Can't we make a new start of sacrificial giving which will not only give us a new vigor in our home churches but will also carry on the work around the world with renewed energy?

The Missionary Conference at Auburndale

By ELEANOR WILSON

"SHARING" might be used to express the atmosphere which pervaded the second annual missionary conference held at the Auburndale Home in September. The conference opened with a 6 o'clock supper on Friday, September 8, and around the dining tables the missionaries who had asembled from the Near East, Africa, India, China and Japan began to compare notes on field problems.

The discussion periods started and ended with the Home Base. Dr. Brewer Eddy shared with the missionaries and secretaries some of the thought-provoking problems which the churches are facing. When Dr. Eddy was through with his remarks each member of the group was impressed with the great crisis through which the Home Base is passing, and was fired with a desire to do his part in helping the churches here in the U. S. A.

Miss Uline, in explaining the Project Method, stated that it is a means of educating the church people in regard to the work carried on by their co-workers in foreign lands, and she emphasized the fact that no one can inform the people in the churches as to what is going on in the fields as effectively as the missionary himself.

The home land was left on Friday evening and work began on the foreign field Saturday morning under the leadership of Dr. Alden Clark. During Saturday morning and afternoon three subjects were discussed: 1. The Place of Evangelism in the Mission Program; 2. The Missionary Himself; 3. The Missionary in Relation to Governments.

Mr. Kreider of Turkey and Mrs. Beals of India opened the discussion on the Place of Evangelism in the Mission Program. Much time was given to an attempt to define the term "evangelism." The definition which met with the greatest amount of approval of the group was one quoted from Dr. Charles R. Watson: "It is the business of evangelism to bring people into fellowship with God through Jesus Christ."

It was stated that in evangelistic work the missionaries are trying above all else to share an experience of Christ with other people and that there are two main ways of sharing this experience: through actions and through the spoken word. It is not a case of "either" "or" in regard to these methods for there was unanimity of opinion that where possible both methods should be used.

In regard to the *Church* it seemed to be the feeling of the group that an organized nucleus is necessary but that this organization is to be thought of as a means to an end rather than as an end in itself. It exists in order to serve and to perpetuate the values of the Christian way of life.

The discussion on The Missionary Himself was opened by Mrs. Rinden of China and Miss Picken of India, and there were several valuable suggestions brought out: That missionaries going to the field should have some graduate work but that they should not become so specialized that they would be unable to fit into the general program on the field; that it was desirable to have sent to the field from time to time a limited number of mature experts for short periods of service; that there would be many fewer casualties because of misfits if the missionary candidates could have six months or more at some training school where they would be under observation, an institute similar perhaps to Selly Oak Colleges; that retreats would be of great spiritual value to the missionaries.

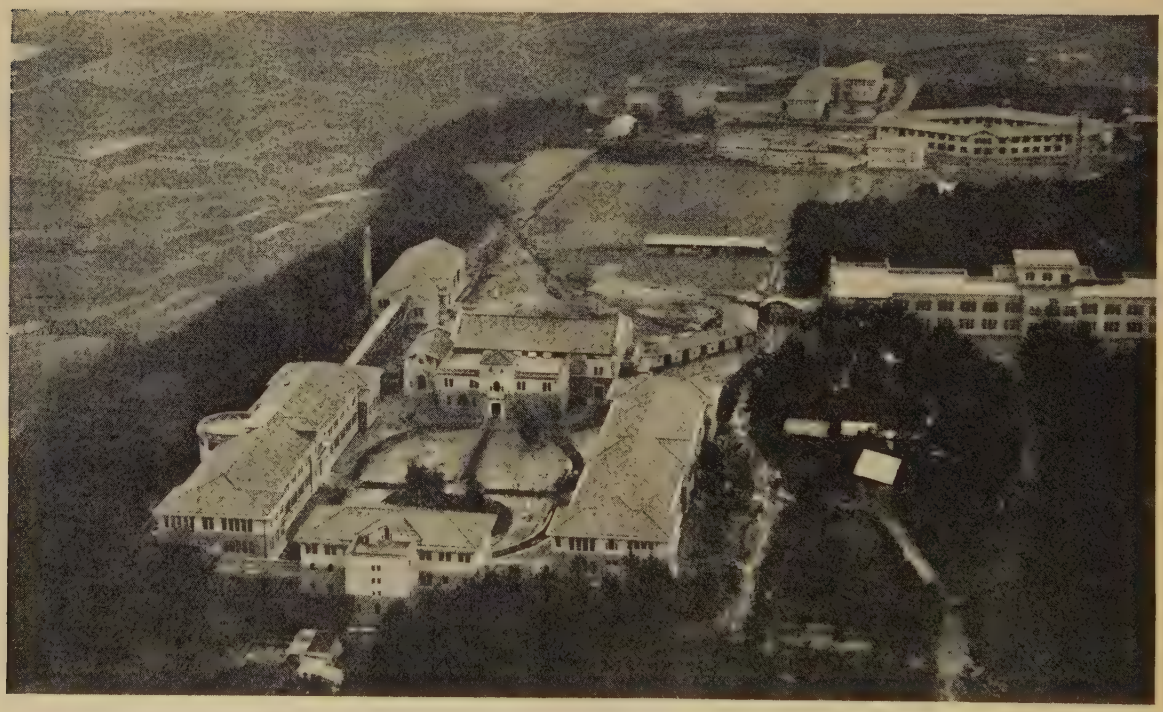
The subject of the missionary in relation to governments was opened by Messrs. White of India and Ennis of West Africa. It was made very clear that the conditions in the various countries where missionaries work are so widely different that it was hard to formulate any common principle applicable to all. Although Mr. Moulton recommended that the proposed article submitted by the Special Committee on the Report of the Laymen's Foreign Missions Inquiry

which asserts the right of missionaries to express opinions on political questions that involve moral issues, should be accepted, Dr. Alden Clark said that he felt most of the persons present had not had sufficient time to study the article and would not feel qualified to take a vote at that time. It came out in the discussion that there was a clear-cut difference of opinion on the subject among those present.

An atmosphere of real Christian fellowship was felt throughout the whole conference, perhaps due partly to the four devotional periods, the first and last being led by Dr. Goodsell. The sharing of the deepest things came Sunday morning when Dr. Goodsell suggested that there be a period of testimony—a time when the missionary could tell what had been his source of power in time of need. After two or three had spoken, Mr. Ransom arose and told of what the Cross had meant to his life. As he sat down God called him to Himself. Feeling the presence of God in a very special way, the group sang "In the Cross of Christ I Glory," after which the conference was closed with a benediction.

Kobe College from the Air

AIRPLANE VIEW OF NEW CAMPUS OF KOBE COLLEGE



Forming the quadrangle: in the foreground the Library; to the left, with the semicircular section on the roof, the Science Building; to the right the Literary Building; opposite the Library at far end of quadrangle, the Administration Building with the Auditorium behind it, Searle Chapel to the left; all connected. To the left, with the tall chimney, the College Gymnasium. To the right, long building with flat roof, the Academy building; school store, arcade style in the covered corridor connecting Academy with Auditorium. In the rear, the diamond-shaped building is the College Dormitory, and the Home Science Practice House appears at the left end in front of the Dormitory. Beyond the Dormitory are the new Kobe Women's Evangelistic School buildings. Other buildings are temporary shacks, gradually being removed. The quadrangle contains about an acre and will be beautifully gardened. The picture does not show the Music Building just below the lower margin, nor front entrance to campus. In the grove at the right center there will be a Japanese tea house and Japanese garden.

The Hopei Branch of the North China Christian Rural Service Union

By JAMES ALBERT HUNTER

History

CONSCIOUS of a basic need for a union of those who were vitally interested in the work of rural reconstruction as a part of the enterprise of missions, a group representing three missions met with the Rural Work Secretary of the National Christian Council in Peiping during September, 1931, to organize the North China Christian Rural Service Union. The Council had recommended such action, and the Union acts as its Rural Relations Committee. The first regular meeting of the Union was held April, 1932. There it was learned that a group of missions in Shantung were contemplating a similar union for that province. This having been organized, the original group became known as the Hopei Branch of the Union. Its constituent units are:

The North China Mission of the Presbyterian Church in the U. S. A.

The North China Conference of the Methodist Episcopal Church

The North China Women's Conference of the Methodist Episcopal Church

The North China District Committee of the London Mission

The Church of the Brethren Mission

The North China Kung Li Hui (connected with the American Board Mission)

The coöperating units are:

Cheeloo School of Theology

Department of Sociology, Yenching University

College of Agriculture and Forestry, University of Nanking

Peiping Bible Training School for Women

North China Industrial Service Union

North China School of Engineering Practice.

Present Scope of Work

Agricultural Extension. Mr. Yao Kuang Hsuan is allocated by the University of Nanking for agricultural extension work in Hopei Province, with his headquarters at Tunghsien. His time is divided among the coöperating missions. The Changli Experiment Station maintains nurseries at Yenching and Tunghsien in addition to the stations at Changli and Peitaiho Beach, for the propagation of tested fruit stock. The Lu Ho Rural Service Center at Tunghsien conducts rural fairs in different parts of the province in coöperation with a number of organizations, and undertakes extension work in poultry keeping.

Agricultural Experimentation. The crop improvement program of the College of Agriculture and Forestry, University of Nanking, is working through a number of coöperating experiment stations, of which the one at Yenching is the largest, and will from time to time have seed from improved strains for distribution through the extension service. The Rural Service Center at Tunghsien is conducting some experiments in poultry keeping, introduction of foreign stock, hybridizing, and some comparative studies in the production of each.

Lay-leaders' Training. The Lu Ho Rural Service Center, Tunghsien, with the help of some other members of the Union, conducts a Farmers' Institute for two months each winter, with courses in agriculture, Bible study, church organization, parent training, home economics, general science.

Leaders' Training. The Summer School for Rural Leaders held for the past few years at Tunghsien, is a Union enterprise. It is of increasing value.

Rural Literature. Members of the Union have been contributing materials for rural literature, and a series of ten agricultural bulletins has been published.

Projects Proposed by the Union

The Shantung and Hopei branches have joined in promoting a department of literature, the funds now being available for such a project. The plans include the publishing of a Christian rural newspaper and such pamphlets and books as will meet the farmers' needs in religion, agriculture and health, and will represent the different departments of the Union.

The Union is organizing a Department of Rural Health, with the idea of carrying out a coöperative plan for such parts of this province as are in touch with the hospitals under the constituent units of the Union.

The Women's Board of Foreign Missions of the Methodist Church has been asked to contribute a part of the time of some of their workers for the promotion of rural women's leadership training.

Immediate Needs of the Union

The most important need at present is an Executive Secretary, who should be a person vitally interested in the work of the Union and be able to give considerable time to encouraging coöperation on the part of its members, and to making its services available to all.

A small annual grant of $500 to $1000, local currency, is needed to cover the office expenses of an executive secretary and the salary of a Chinese associate secretary. So far the Union has asked for no financial contributions from any of its members.

The Union seeks for a close and direct relationship with like organizations in America (such as the Agricultural Missions Foundation) and in Europe to help in advising and supplying the needs of the mission enterprise in rural reconstruction work.

Re-Acting Missions

By BERTHA HARDING ALLEN

Act I

Time: seven years ago. Place: Union Kindergarten Training School, Foochow, China.

American Principal: "What would you think of planning a day's trip to a country village where we could gather the children for some stories and games?"

First Chinese teacher: "But where could we go?"

Second Chinese teacher: "What would we do when we got there?"

Third Chinese teacher: "What about a noon meal?"

Fourth Chinese teacher: "How large shall we cut the paper for the handwork?"

American Principal (to herself, holding her head in her hands): "Oh, when will my teachers and students see such opportunities for themselves, and take part of the responsibility for the success or failure of a trip like this from my shoulders?"

Act II

Time: Last week. Place: Same as in Act I.

Chinese Principal to former American Principal, now teacher on her staff: "The Chinese Government has set aside April fourth as a special Children's Day. They want to emphasize hygiene and health especially. I know it is in our week of spring vacation, but I have found there will be eight girls here who cannot go home. We want to go out to a village and gather the women and children for an evangelistic and hygiene talk. Then we'll have some games and handwork. Can you and Miss Woods plan to go with us?"

American teacher: "We'll be delighted to go. What can we do to help?"

Chinese Principal: "I'll plan everything. We're going to Miss Wu's (the kindergarten teacher) village, so will have our noon meal at her home. The night before, we'll all meet to decide who shall tell the story and all the other

things. Then you can help cut out paper wash basins, towels, tooth mugs, and tooth brushes if you want to. We thought the children could each make a hygiene flag. The material is all ready, and the girls will write a health rule on each flag."

American teacher: "That's a fine idea. We will be there to help."

Act III

Time: Yesterday. Place: A country village of mud houses, with grey tile roofs, set in a picture puzzle of brown and green rice fields. Interior of school.

Chinese Principal to American teacher (who has been privately anxious over the wisdom of an evangelistic talk in a Government school): "I think we'll have hygiene pictures, songs, games, and handwork at the school, then after lunch we can invite people to Miss Wu's home for the evangelistic part."

American teacher, realizing she need have had no anxiety: "Yes, I should think that might be wisest."

Chinese Principal to Head of Government school a few hours later: "Thank you very much for letting us come here to this large room. You said you planned to have a holiday this afternoon. May we invite the children to come to Mr. Wu's house after lunch?"

Head of Government school: "We thank you for coming, but I think it would be best for you to come back here for the afternoon. It is a larger room."

Chinese Principal: "You see, we want to have a little talk about Jesus, and I think we ought not to have it in a Government school."

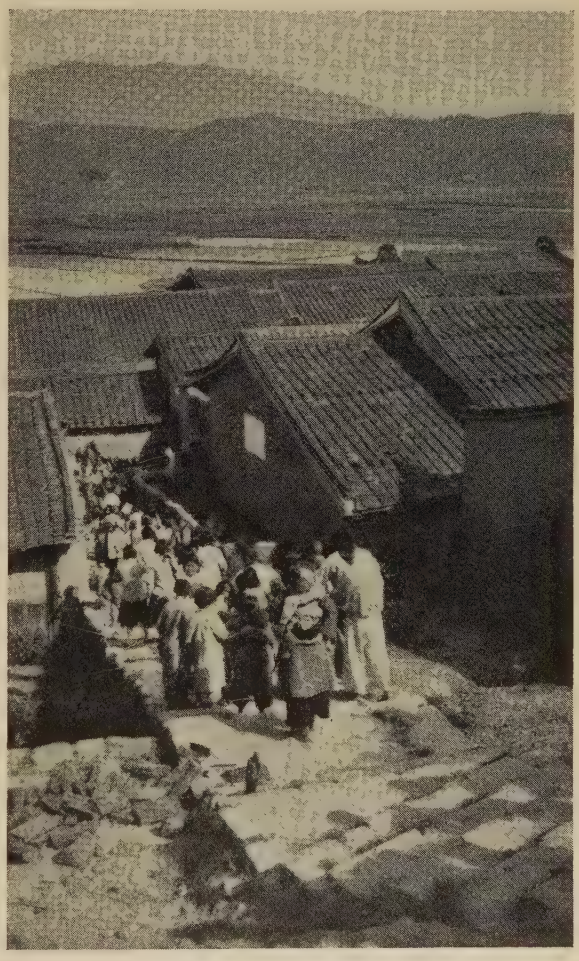
Head of Government school: "Fine! It is a holiday, so no one will criticize, and we want you to have it here."

In the afternoon, after one of the girls has told of Jesus blessing little children, and after a hymn, the head teacher singing with the rest, flags begin to wave, lines to form, and the parade, nearly two hundred strong, starts down the stone steps and through the narrow, cobbled streets, enthusiastic celebrators of the National Children's Day!

Act IV

Time: Today. Place: American teacher's residence.

American teacher soliloquizes: "The responsibility for yesterday's success did not weigh on my shoulders. Yet I do not feel I was not wanted. How happy the relationship between East and West at our Union Kindergarten Training School! There is still need for the foreign coworker. Young China's eyes are beginning to open to the needs of her country, and her spirit of service is developing. She needs sympathetic encouragement."



The Rear of the Rural Parade

The Heart of the United Conferences

By D. BREWER EDDY

WITH every seat filled in the New Old South Church on Sunday, October 1, the day of the opening rally of the United Missionary Conference in Boston, two hundred people stood during Dr. Stanley Jones' address.

On Monday morning the room assigned to a Round Table Conference with ministers and their wives had to be exchanged for the auditorium of the church, where between nine hundred and a thousand listened for two hours to Dr. Jones' deeply spiritual interpretation of Christ as the center of the missionary enterprise. He has clarified the Christian thought of the world on that point, by his writings, and has indicated the highway of progress for Missions.

He proves that syncretism or the attempt to combine the best in all the religions of the world will never take the place of Jesus Christ, the world's one Saviour. He withdraws from the defense of the long line of Western Christianity and centers upon Christ Himself as the Living Gospel that will be received in every land, the rock upon which the waves of theological doubt, nationalism, racial strife, beat in vain.

The best possible arguments for missions were the personalities and addresses of the two Chinese members of the team: Dr. Yi-fang Wu, President of Ginling College, a foremost leader in the education of women in China and her government's delegate to the Century of Progress in Chicago; and Dr. Herman Liu, President of Shanghai Baptist College with its two thousand students on their sixty-acre campus. What they said deeply satisfied the hearts of their hearers.

Thirty-seven years of devoted service in the interior of China formed the background of the addresses of Bishop Logan Roots.

President Charles R. Watson of the American University at Cairo challenged the Christian faith with his vivid pictures of the Moslem world.

And there is no stronger speaker on the team than our own Lillian Picken of Satara with her story of the sacrifice of the women of India that they might out of their poverty send gifts to the American Board to help maintain its work.

The response of pastors to the idea of united missionary rallies in Greater Boston Sunday evening was remarkable. At first a dozen such meetings were courageously planned; in response to demands from other districts, however, thirty-three union services were held, representing from five to fifteen churches in each. A new spirit appeared in these: the desire of many thousands to become partners in the enterprise.

Twenty-nine United Missionary Conferences have been arranged in the leading cities across the country, with four in New England and eleven west of Chicago. Gratifying interest has been shown in Worcester in spite of the fact that the week of the meetings was the week of the most intense civic celebration that the city has known. So with Portland, Me., where the pastors for two hours thought deeply with Stanley Jones on the principles of missionary obligation.

A new faith in missions is eager for facts and basic principles. Each audience thus far has evidently sensed the emergency confronting the churches during the coming months. If a spirit of conviction, of sacrifice, and of courage blesses the plans of these churches under the spiritual leadership of their pastors advance will begin. There is a rising tide of personal surrender in prayer, a search for God's guidance, which is the beginning of a movement for His Kingdom.

Big attendance and "thousands turned away" will not solve the present missionary problem; but when the tide of interest turns from careless criticism to renewed conviction concerning Christ and His message to the world, that interest will be expressed in just such meetings as these; that conviction will be found in the hearts of the throngs who will want to hear the story of what the Gospel has accomplished in this world. Every friend of missions will leave these meetings with renewed courage. Our labor will not be in vain as we face the problem of missions in the local church and win the battle there.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Governor-General Murphy Makes Good Impression

The new Governor-General of the Philippines, Frank Murphy, is a devout Catholic, but Dr. Frank C. Laubach of Dansalan, Lanao, P. I., comments on the sincere interest which Mr. Murphy has already shown in other denominations in the Philippines. At one time he entertained the children from the Mary Johnson Hospital at his home, and has shown a special interest in the orphans and the poor. At present he is engaged in a campaign to eliminate crime. "This work appeals to us since we have had a wave of thieving in this province and have been trying to do our bit toward stopping it," adds Dr. Laubach.

A Moses for the Crims?

Moaning men and women crowded about the still form of a young Bhat mother who in endeavoring to perform the exhausting ceremonies required of her following the birth of a child had slipped away to the land from which there is no returning, leaving her baby to face the fate of all unfortunate Bhat mites whose mothers die in childbirth—namely, starvation, for no Bhat woman will give it milk. Inside a grass hut a small girl rocked to and fro, crooning over the baby. She was Little Aunt. The father, tears in his eyes, said to the missionaries, "Take him and keep him. My people will let him die. It is our custom." And the wee aunt promised to do her share in caring for her nephew. So Mrs. Stephen Hieb, a trained nurse, took the little Crim and he is now being brought up by his Christian foster parents. He flourishes under the distinction of being perhaps the first Bhat baby to ever have a bath daily and to be fed from a bottle at regular times. Two representatives, at least, come regularly from the Bhats to look at him. But they must bathe and put on clean clothes before being ushered into his presence. "Who knows but what this little modern Moses may grow up to be a leader to release his people from the captivity of ignorance and fears and superstitions!" comments Miss Oline Nicholson.

What It Means

Standing up to the work of two or three people is much easier than steeling yourself to the task of turning away eager women and girls from an institution like the Lucy Perry Noble Institute in Madura, South India, declares Miss Gertrude E. Chandler, who finds it a terrific strain to face those pleading faces and tell them that lack of funds will not permit admitting them. When the Indian staff was told of drastic cuts they went to work in a quiet, prayerful spirit and instead of a protest sent to Miss Chandler a statement of pledged monthly subscriptions amounting to $80 in American money. "Only $80?" you say —but it comes from people whose monthly income is $20. The Bible Training Class had to be closed. A woman, deserted by her husband, who had attended the school three years ago walked into the office, deposited $9 on Miss Chandler's desk and said: "Here is all I have. Please let me come back and I'll do anything for my food."

"It Seems to Come"

Someone asked Miss Ramona Salazar of the Casa de Buena Voluntad in Guadalajara where in the world she was able to get food enough to feed sixty hungry children every noon. She looked puzzled for a minute.

"Well," she said, "really I don't know. It seems to come. We have vegetables and fruit from the gardens. The milk is donated. So are other things. Some of the children whose mothers are working pay three centavos every noon. That helps. Oh!" and she shook her head with a characteristic laugh, "I don't know. It comes."

"The reason Miss Salazar is successful," adds the *Mexico Microbe*, "is that she does so much herself that she inspires the spirit of service in others. She teaches the normal class, the singing classes, and in the night school; she interviews the governor; she persuades a doctor to give free services to the baby clinic; she gathers a group of men and women around her to share the responsibility for the undertaking."

Television Section

Station ABCFM

Some of the Headliners for Speaking This Year in the Churches

(*Left.*) Rev. Ralph R. Shrader since 1926 in educational work, Foochow, China. This shows Mr. Shrader and one of his classes at the Blair Conference. It was taken by Rev. C. Sumner Osgood of White Plains, N. Y.

Rev. Marion E. Hall of Kyoto, Japan, and Mrs. Hall. This picture, with its charming informality, was taken by Rev. John R. Scotford of the Commission on Missions.

(*Circle.*) Rev. Arthur O. Rinden of Diongloh, China. It shows Mr. Rinden starting off on a tour.

Mr. and Mrs. Albert C. Hausske of Tehsien, North China, and the four boys (Albert, Jean, Trevor and Harland) plus the dog and the bunny.

This picture was taken in China and shows the Hausskes "at home."

(*Left.*) Herman H. Kreider of Istanbul, Turkey, who brings not only a message of words but beautiful moving and still pictures. (*Right.*) Miss Lillian Picken of Satara, India, affectionately known to the women and girls of that section as "Akka," which means "Elder Sister."

Television Section

Station ABCFM

The Crims Have Their Church—Here at the left are a group of Christian "settlers," the pastor, and two Bible women from the Criminal Tribes Settlement in Sholapur, India. Built of grey, uncut stone quarried by the settlers themselves, with pulpit, lectern, communion table and chairs made in the Settlement, the church is in perfect harmony with its background. Even the seating rugs and curtains were woven by the people.

(*Left.*) Showing the back of the church with the cross set in cement.

(*Right.*) An interior shot of the church showing side aisles and sacred pictures on the walls.

(*Lower right.*) The Hackett boys and girl (Elizabeth, Harold, Jr.; Roger, and David), children of Mr. and Mrs. Harold W. Hackett of Kobe, Japan.

Honored by Bulgaria (*Left*). This is the beautiful Officers' Cross presented Rev. William C. Cooper, of Philippopolis, on his return to America, in recognition of "civil accomplishment." Inspector of Schools Christo Nikoloff and two others were commissioned by King Boris to confer the medal at a special meeting. Not alone his religious and educational work was remembered; but Mr. Cooper's aid to the Bulgarians in Macedonia and his activities in 1913 which saved the city of Strumitza from burning. In conferring the medal for His Majesty, the King, Mr. Nikoloff stated that Mr. Cooper had "encouraged and directed the human spirit toward brotherhood, Christian love, and peace, giving in all these things the example in his own life." Mr. Cooper plans to make his home in Sumner, Ill.

Book Chat

Dr. White on Three Books

Interesting, vivid sketches of thirty-two of America's leading preachers are included by Edgar DeWitt Jones in his *American Preachers Today* (Bobbs Merrill, $2.00). It is an interesting book, especially for preachers. Dr. Jones asked each one of the thirty-two how he prepared his sermons. The answers show definite types but also much individuality. One learns interesting things about these preachers, for example, that Harry Emerson Fosdick does not and never did own an automobile. Dr. Jones has a fine capacity for conveying the dominant trait and temper of a man. One gets to feel quite intimately acquainted with these leading pulpiteers.

Here is another novel about China. *Oil for the Lamps of China*, by Alice Tisdale Hobart (Bobbs Merrill, $2.50). It is the story of a young man who is sent to China by an American oil company. His career is that of an idealistic, aspiring individual who finds himself part of a great impersonal organization whose one law is to extend its business and increase its income. This story might be given any setting, but by taking place in China its author makes it the medium for a portrayal of Chinese character, of their age-old struggle for subsistence, and of the breakup and confusion that have come with the new order. It is an interesting and well written book; the account of modern commercial mechanism and the characteristics of the Chinese people is more ably done than the human story, and constitutes the main strength of the book.

"The new Protestantism" is given a clear and persuasive expression in James Gordon Gilkey's new book, *What Can We Believe?* (Macmillan, $1.50). I warmly commend this book both to ministers and to laymen. It is an easy book to read; its ideas are well organized, and it answers many questions which are in the minds of thoughtful men and women. I can think of no better way to convey a true impression of the book both in style and content than to quote the definition of a Christian given on page 149: "A Christian is one who follows Jesus' basic teachings. Being a Christian means nothing more and nothing less. Joining a church, subscribing to a creed, performing religious rituals, attending ecclesiastical gatherings, partaking of mysterious sacraments—all these things have nothing to do with the main matter. A man is a

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With the approaching new year we are again reminded of the clubbing offer extended to our readers in 1932, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists and Christians are interested, and to extend more widely the reading of these excellent periodicals published for both religious groups, and further, to save money and bother for the individual subscriber.

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Christian if he follows Jesus in regarding every human being as of infinite value, in showing active kindness toward all those who need his help, and in trusting the Unseen but Kindly God to value him and help him as he makes his own way through life. Anyone who does these things is a Christian—no matter what his race, his creed, his church connection, or his theological opinions. Anyone who does not do these things is not a Christian, no matter how impressive his record for orthodoxy."

Devotional Aids

We have been going through some devotional books of late. One that we should have referred to before this is entitled *The Book of Daily Devotion.* It is edited by Elmer T. Clark and W. G. Cram, and is published by the Cokesbury Press, Nashville, Tenn. Along with devotional readings for each day in the year, the book has special devotions for certain undated holidays like Mother's Day, Labor Day, Thanksgiving, etc. A series for Passion Week is given, based upon the activities of our Lord each day of that week. Bishop Arthur J. Moore of the Methodist South says in his introduction, "This volume should help reinstate the neglected family altar in private devotion and in the meditation of groups." It will provide materials for the devotional sections of programs.

Another devotional book of moment is that recently written by Samuel L. Shoemaker, Jr., of the famous Oxford Movement and rector of Calvary Church in New York. This book contains a series of twelve sermons on the Cross, and we most heartily recommend it for use during Lent, and especially during Holy Week. It is *If I Be Lifted Up,* published by Revell, and selling for $2.50.

We call attention to *My Neighbor Jesus* (Harper and Brothers, Publishers, $1.50). Various religious views have referred to this book from time to time. It is written by George M. Lamsa, a native of Assyria and therefore a user of the Aramaic language. He throws a good deal of light on many of the sayings of Jesus uttered originally in the Aramaic. He "takes Jesus back where he was when he lived on earth" and "interprets his sayings from the Aramaic language which he spoke, and considers the answers he gave to the questions asked him in their original form." He throws considerable light upon the social customs and manners of Jesus' day which he believes were the same as those that govern life among the Assyrians today—the chief reason for this being the "isolation of the Assyrians due to the militant power of their Islamic rulers."

American Board Year Book of Missions for 1934

We believe that this is the best Year Book yet. We have introduced a number of new features, retaining and improving the best of the old.

NEW FEATURES

Former Missions of the Board. Do you know how many missions the American Board has had in the past? What they were? When they were opened and how long they were connected with the Board? Were they merged with other missions? Were they transferred to other boards? Were they successfully devoluted to become independent? These questions are answered.

Union Institutions. There is a list of the colleges, seminaries, hospitals, in the administration and support of which the American Board co-operates with other boards. Date of founding, number of co-operating boards are given.

Finances of the Board. A brand-new feature. Four diagrams and over a page of concise text make clear at a glance:—the sources from which come the funds of the American Board, the expenditures of the Board, the proportion of the total income used for each purpose, the why of invested funds.

FORMER FEATURES IMPROVED

Schools of the Board. These are listed, a line to each. This makes reference to any one school easy. Founder, date of founding, average enrolment given.

Hospitals of the Board. The same plan is followed with hospitals and dispensaries. These are followed by a list of our **physicians,** a list of our **social centers.**

The Board's Present Missions. In an article by itself the names of the pioneers of each mission are given, with a brief sketch of beginnings. The story and the description of the American Board itself is also more detailed than formerly.

Postal Addresses of Missionaries couldn't be improved. A self-pronouncing list of stations, a table of statistics, a page of business items follow.

Biographical Sketches of Missionaries. This section has proved almost the most useful and valuable feature of the Year Book.

Prayer Calendar. Long very popular, it has been improved as to setup.

The Cover is most attractive with its pastel coloring and interesting picture.

Please send thirty-five cents for *your* copy, or a dollar bill for your copy and two gift copies, to Harvey L. Meeken, Agent, 14 Beacon St., Boston, Mass.

[The writer, by the way, when a boy, was brought horribly wounded into the American Board hospital at Van, 1907, and there "saved" by Dr. Clarence Ussher.]

The October Number of the I.R.M.

We spoke last month of the *International Review of Missions* (International Missionary Council, 419 Fourth Avenue, New York City, $2.50). Here is a quarterly of real moment for those seriously interested in the study of foreign missions. The October issue of that magazine provides a rare treat: two articles on the relation of Christian missions to the Jews, one by Samuel S. Cohon on "The Jew and Christian Evangelization," and one by Edwyn Bevan on "Considerations on a Complaint Regarding Christian Propaganda among Jews." The two sides of the question are treated here and treated irenically and forcefully.

Then there is an article by Knut B. Westman on "Missions and Nationalism"—with special reference to Hitlerism. Other articles are as follows: "Professor Brunner on the Christian Ethic. IV. The Community of Faith," by J. H. Oldham; "Evangelism in China," by Ronald Rees; "Colenso of Natal," by Alice Werner; "The Study of Church History in Relation to Christian Missions," by E. R. Morgan—a rather timely article; and something of real importance on "Egypt and Religious Liberty," by "Cairene."

Chinese Rhymes for Children

Those who enjoyed *Chinese Mother Goose Rhymes* will be anxious to see the above book by the same author, Professor Isaac Taylor Headlund (Fleming Revell, $2.00) who has preserved the Chinese idiom and the atmosphere of real homes in China in his translations. Children do not appreciate what is too exotic, but this collection will appeal to them because the nursery rhymes, the conundrums, the tongue twisters, the stories in rhyme, bear such a strong resemblance to the English rhymes they are so familiar with, with a fascinating touch of strangeness, lending distinctive charm to each. Every rhyme has a pen-and-ink illustration by Sui Wesley Chan, so even the toddlers will pore over the book. It is intended for children from four years to twelve, and would make a charming Christmas gift. The stories in rhyme are delightful. Read the one beginning

"A tinkling bell pagoda,
Bells tinkling in the winds,
A tinkling bell pagoda,
One on the first floor finds."

FOR ADULTS and YOUNG PEOPLE

"Christ in the Modern World" is the theme for study for both Home and Foreign Missions in 1933–34. Books prepared especially for study and reading by adults and young people are:

For Adults

The Never Failing Light, by James H. Franklin. A convincing presentation of the power of Jesus' message to motivate the discovery of Christian solutions to present day problems pressing upon the Christian agencies of every land. Cloth, $1.00; paper, 60 cents.

Eastern Women Today and Tomorrow, by Ruth Frances Woodsmall. Prepared especially for women's groups, it is suited either to program presentation or class use. Cloth, $1.00; paper, 50 cents.

The Christian Mission in America, by Hugh T. Kerr. A vigorous handling of the great issues facing the Christian forces of the nation. Cloth, $1.00; paper, 60 cents.

Christianity and Industry in America, by Alva E. Taylor. A timely discussion of the church in its relation to industrial conditions. Cloth, $1.00; paper, 60 cents.

The Leadership of Adult Mission Study Groups, by T. H. P. Sailer. A practical manual on why and how adults should study missions, giving suggestions adapted to adults of several different types. Suitable to use as Leader's Manual with any of the above-named courses.

For Young People

Builders of a New World, by Robert Merrill Bartlett. A series of studies of great personalities both in America and in other nations. Cloth, $1.00; paper, 60 cents.

A Course for Young People based on "Builders of a New World," by Ina C. Brown, and Sadie Mai Wilson. Study manual containing worship, study, and service plans for eight sessions. Price, 10 cents.

Today's Youth and Tomorrow's World, by Stanley High. A book both for reading and study. Cloth, $1.00; paper, 60 cents.

Facing Tomorrow's World, by John Irwin. A course for Seniors based on "Today's Youth and Tomorrow's World." Paper, 20 cents.

So This Is Missions! by Harry Thomas Stock. A six-session course on missions today. Paper, 35 cents.

For Intermediates

How Far to the Nearest Doctor? by Edward M. Dodd, M.D. Vivid stories of our doctors overseas. Cloth, $1.00; paper, 75 cents.

Christianity and the Health of the World, by Alfred D. Heininger. For leaders using "How Far to the Nearest Doctor?" Paper, 35 cents.

The Envelope Series for September, 1933, contains world friendship plans for all ages. Single copy, 10 cents. Four issues a year, 25 cents.

This, That, and the Other

American Junior College, Athens

Its new home and its more favorable environment have made for better health and therefore better work and more play by its student body; the latter has been larger than ever before—at least since the college opened in Greece. The full enrollment of day scholars was due in part to the coöperation of the Elleniko community in arranging safe and cheap transportation for them. More than half of the 190 girls were born in Asia Minor; they have been uprooted from their homes. Very, very few of them can be called rich, therefore.

"There is one thing they accomplish there," the mother of a student was overheard saying to the Minister of Education at a reception, "better than in any other school I know, and I don't see how they do it. Very poor girls and rich girls mingle and are friends."

The students carry heavy programs in order to meet the government requirements in Greek, this fact and the number of classes making necessary a rather large teaching force in proportion to the enrollment.

In spite of their much study, however, the girls are also absorbed in extra-curricular activities, among them the school paper, *Sunny Days*, the Athletic Association and the Y.W.C.A., of which the chief interest is social service. Its members visited and helped with monthly allowances thirteen needy families; they gave 2,500 drachmas towards scholarships for destitute children in the Settlement schools; they helped fellow students in special emergencies, but without ever mentioning their names in the reports; they visited with gifts of fruit, flowers and pictures a hospital for 200 tubercular children; the Armenian girls carried on a Sunday school for the children of about thirty very poor Armenian families settled at a little distance from the College.

Gates Memorial, Sholapur

The director of this Neighborhood House of Western India, Loy L. Long, organized last year a City Games Association for the purpose of promoting the best Indian games, and also one that is rapidly becoming a favorite—volley ball.

"It was with the feeling that through these games we could help to build a better manhood in Sholapur that the Association was formed," he declares. "Even in this one season's activities we have seen the development of a better team spirit among the boys. They are learning the real meaning and value of teamwork and coöperation.

The Game of Atya Patya

In these games boys have practiced the true spirit of brotherhood. When players showed the wrong attitude, their own actions led to their own humiliation, and they learned that it pays to play according to the rules.

"Boys and young men from the Mohammedan, Hindu, and Christian communities have played together in such a friendly way that all distinctions of race and caste were forgotten, and they were as one brotherhood, members of the one all-important human race. We are confident that our efforts will bear good fruit in the lives of these youths.

"We were fortunate in having the most influential people connected with the city schools on the managing committee of the Association. They secured three silver cup trophies to give to the winners in the volley-ball tournament and the two Atya Patya tournaments conducted during February and March, 1933. After the fourteen teams from seven different institutions had completed the matches, the prize-giving ceremonies were carried out in true Indian fashion. The leading people of the city were invited to see the exhibition games and the presentation of the cup awards by the collector of the district. The Neighborhood House team won the volley-ball cup."

How Little They Want!

"I have learned a lot about clothes," writes Loleta Wood of Rahuri, India, "for this year I saw personally to the outfits of both the boys and the girls whom we support. They were satisfied with such a pitifully meager supply of clothing and bedding—it made my heart ache. Two pair of shorts and shirts for school and one suit for Sunday is all the boys asked for; a cotton rug and a woolen rug to have between them and the cold stone floor and one blanket over them. I feel wicked in my comfortable

spring bed—yet the bed feels awfully good to me after a fourteen-hour day.

"Just before school opened I dumped into the corner of the veranda some wooden blocks I intended to put into the school. To my surprise that corner became quite the center of attraction, even the high-school boys and the teachers spent their time 'building.' It made me realize with new force how starved our children are for the little aids to constructive play."

Progress at Mt. Silinda

"Many of our Christian families are moving to the Gwenzi Reserve, about nine miles from here," writes Mrs. Richard Hack of Mt. Silinda Institute. "They are now able to buy farms of their own on that reserve. We feel that this is a great step in the progress of the African people, and shall be interested to watch the growth of this Christian community at Gwenzi.

"We have the largest number of girls in our graduating class this year that we have ever had. [Classes graduate and school year closes in November. Ed.] This is very encouraging to us for we feel that there is such a need for better homes in Africa and a better chance for little children. The Government has now put community work in the school curriculum. During the last quarter a group of boys chose as their project in community work visiting the sick in the vicinity once a week and reporting the conditions they found."

Economizing at Inanda

The second term began in August with a few more girls back than at the same time last year in spite of hard times, but with two less on the staff. "Nurse Gumede has agreed to take on the duties of matron in addition to her duties as nurse," writes Miss Minnie E. Carter. "She has started off on her new duties with very business-like execution. Arrangements have been made for one of the native teachers to relieve her when necessary or advisable." There will be no farm manager, so that Miss Walbridge is supervising the men. "No doubt this personal supervision will result in a lessening of waste. Some of the rest of us are trying to help out a little on this supervision. As some of the first year industrial students were unable to return, we are planning to have one less division in that class, and Miss Walbridge is being relieved of classroom duties."

A Contrast in Conferences

A summer conference of twenty years ago, attended by President J. Leighton Stuart of Yenching University, is contrasted by him with one attended this year. The former had been planned and carried through by Christian workers, chiefly missionaries. This year's was managed, as for the last few years, by the Christian Student Union of the province. There were over 150 college and high school boys and girls. "There was not the slightest desire to break free from older people. Everyone testified to a more strongly religious atmosphere than in previous years, and to an earnestness shown in early devotions, in the discussion groups, and in the general meetings. The business management was perfect. There were the usual outings, stunts, picnics. On the whole these young people, entirely free to follow their own devices, vary surprisingly little from established patterns, although there is a sense of spontaneity and reality that is most encouraging for the future of Christianity in this country."

Mt. Silinda Graduate Teachers

send their pupils to Mt. Silinda Institute, so that many students come from distances of 300 miles and more, states Mabel Larkins Hack. One of these teachers, Zuka Ntuli, thus wrote to Mrs. Hack:

"Superstition still lingers in most parts of Africa. Nyakwayi Dhliwayo does not know her father and mother. In her own words she says, 'I do not know any of my own relatives.' She was given to Garira Zimundo as a fine for witchcraft. She stayed at Garira's home for a long time. Perhaps it was in 1932 she had a baby girl by Garira's son. The baby died at Gogoi Mission. After the death of the baby two more people died at Garira's home. It was said that Nyakwayi was a witch and she was sent away. She is now looking for a place to stay. She has been sent from place to place. At last she came to Southdown School. I said to her: 'I shall send you to Mt. Silinda with a letter.' She is still very young, and can learn in the school. May God help Africa to get rid of this thing, superstition." Zuka is the son of a witch doctor, and would have become one himself, had Christ not come into his heart.

Disbanding the "Mission Church"

At the annual meeting of the Japan Mission in July it was decided to disband this organization which has nurtured so many of the younger members in their spiritual life, seen them grow up and go away for their education, until scarcely a full member of the church now remains in Japan. "Because of this situation," adds Miss Esther L. Hibbard, "and because of the difficulty of shepherding a widely scattered flock which gathers only once in three or four years, it was decided to give up the church organization. As we reviewed the list of distinguished pastors who had led the Mission Church, we were surprised to find that Mr. Gillett was the thirteenth."

This was "the first full mission meeting in two years—and probably the last for some time; do you wonder that everyone who possibly could, came? Fifty-six of us, including the littlest new arrivals in the Downs and Woodard families and 'Grandma' Cary."

Eighty Per Cent Go Back to the Country

Quite a striking record for the graduates of Union High School,

Foochow, China. One of the graduates is in charge of a fine experiment farm handed over to the school by Mr. Lau, the superintendent of the electric light works and a man of means. He could not get honest men to take charge of it, so he could not make a success of his experiments. He pays the school $108 a month for expenses. "Five 'opportunity' students do the work about the place, and two farm hands do the field work," writes REV. GEORGE M. NEWELL. "Mr. Lau agrees that we shall be free to try to make it a definitely Christian institution, so all connected with the place have some contacts with Christianity and are in sympathy with its ideals. We try to make it a Christian home for all there.

"The two graduates at 'Five Mile Rest House' are working as enthusiastically as ever. One of them came in a few weeks ago and took our nurse out to vaccinate eighty-four of 'his people.' She has had several thousand calls during the year at the dispensary.

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SPECIAL WEEKLY RATES WRITE FOR OUR MINISTERIAL RATES

"The kindergarten continues to transform spoiled little sons and depressed little daughters into happy, kindly little children.... The neighbors are more and more friendly, and come to us more readily when in need. The garden work makes one's heart glad. It is good to see the boys taking care of their project gardens at the noon recess and to see their wholesome pride in their products. Mr. and Mrs. Diong continue to be the best sort of leaders for us and we have had a very fine faculty."

Can't Turn Little Children Out

in the street, even though one has to reduce numbers in the Abbott Home, Wai, India, on account of diminished funds, writes MISS JEAN P. GORDON on her return to her work. "Our little ones are as dear as ever. I feared they might have forgotten me, but they gathered round me as if I had been away only overnight. Four began going to kindergarten last month. Hard though it is to refuse, I do not feel justified in taking in new ones."

WORLD FRIENDSHIP FOR BOYS AND GIRLS

See the World Friendship Bulletin for Autumn, 1933

Use These Interesting Books and Materials with the Girls and Boys in Your Church

FOR JUNIORS (9–11 years)

In the African Bush, by Jewel Huelster Schwab. Stories, background material, and practical plans for class sessions, worship services, and activities. Cloth, $1.00; paper 75 cents.

Young America Makes Friends, by Mary Alice Jones. Deals with problems of Christian living common to junior boys and girls. Cloth $1.00; paper, 75 cents.

Follow the Leader, by Winifred Hulbert. Stories about girls and boys in many lands. Cloth, 75 cents; paper, 50 cents.

FOR PRIMARY GROUPS (6–8 years)

The Call Drum (Teacher's Edition), by Mary Entwistle and Elizabeth Harris. A course book on Africa for use with classes of Primary children. Cloth, $1.00; paper, 75 cents.

Child Neighbors in America, by Elsie G. Rodgers. Stories from home missions fields with teaching plans. Cloth, $1.00; paper, 75 cents.

Children of the Chief, by Mary Entwistle. Stories of African boys and girls at home, at play, and at school. Cloth, 50 cents.

FOR BEGINNERS (3–5 years)

Kembo, A Little Girl of Africa, by Winifred Barnard and Elsie A. Wood. One of the ever popular picture story books for use in the home or church school. Boards, 50 cents.

Wee Wong, by Elsie H. Spriggs. Another picture story book about Wee Wong and Mary Jane. Boards, 40 cents.

GENERAL MATERIAL

Picture Map of Africa, 30 x 50 inches. Insert sheet contains cut-outs. Price, 50 cents.

Picture Map of the United States, 30 x 50 inches. A new addition to this series. Price, 50 cents.

Africa Picture Stories, six large pictures with a pamphlet giving a story to tell about each. Price, 50 cents.

Picture Stories, sets of six or more pictures with a pamphlet providing a story to tell about each picture. Three sets available for use with primary or junior groups are *Little Neighbors, Playing Together,* and *Young Americans.*

Africa Picture Sheet. A folder of pictures for poster, notebook, or classroom use. Price, 25 cents.

Loose-Leaf Series, No. 1—Africa. Contain background material for teachers such as folklore, music, arts and craft, games, etc., Price, 25 cents.

Friendship Paper Dolls—United States. A sheet of four colored dolls each with change of costume, represent four racial groups: Italian, Chinese, Mexican, Negro. Price, 25 cents.

American Neighbors Picture Sheet. For use with Primary and Junior Child Neighbor Courses. Price, 25 cents.

In Beirut, Syria

"The old Camp section has been entirely vacated and the shacks all destroyed," writes Miss Jeannie Jillson. "The government has made some loans or allowed people to build with the promise to pay for the land when they can, and some societies like the English Friends of Armenia have helped also. The Armenian people are putting up their little homes, cement houses of one or two rooms, and little shops with sometimes little gardens—something all their own.

"A year ago we felt the only way to carry on the schools was by uniting the departments for boys and girls, but we were obliged to leave the decisions to the people of the Armenian churches, as the support in the future will fall on them. Two committees were appointed in June and the grades divided so that the kindergartens and six lower grades would be separate in the two churches and localities, and under separate managements. The four higher grades, or high-school classes, will be under a committee of nine, three from each of the two churches and three from the Mission. They have asked me to be the Principal. We shall be in the building where the Girls' School has been. If we can succeed it will make it more possible for the churches to keep on after we finish our help, and they do need the school so much to fit their children to be teachers and workers for their own people."

Grandma's Gifts to the First Baby

in Foochow, China, are given on the third day. Mrs. George M. Newell went with the Community House nurse who was to bathe a baby who "was wrapped in an old shirt of its father. It isn't good luck to put on real clothes till grandmother brings them. But we took one of the layettes of soft outing flannel which some of you good friends have made. I was glad the baby could wear the clothes we put on for a little while—poor soft little body to have to wear the coarse, thick, dark blue garments prepared for it. There were eleven of these and a little cap; a new cradle and bundles of noodles and cakes; a tiny pair of socks filled with rice; two pairs of chopsticks; two pretty paper flowers; two soap beans (a kind of vegetable soap); seventeen eggs, two of them colored red; two charms to tie around the wrists (a cash, a silver trinket, and a tiny shell on a string); a cup with honey in it. The honey was to be put in baby's mouth so she wouldn't be afraid, and a red powder that floated on it was to make her able to talk. There was some similar meaning to each gift, but I didn't like to ask too many questions."

What Is the Woman's Bible School of Foochow?

"It is the recruiting place for Bible women and independent rural workers. Five of our Bible women are now holding places in chapels vacated by preachers, and many others have gone into remote villages and gathered little schools to support themselves while carrying on religious and social work worthy of much more highly trained women. A study of the additions to church membership annually shows how vitally spiritual is the work of these women in the churches." Thus writes Miss Martha Wiley, back on the field after furlough.

Besides the women in training for Christian work, illiterate wives of educated men are brought to us, four of whom, in recent times, were wives of graduates of American colleges. Some are grown girls who have been neglected until they are ashamed to enter a primary school with small children, and yet do not want to go through life illiterate. Very few of these women enter the school with any knowledge of Christian truth, but most of them leave having had a genuine Christian experience. Almost every term we receive women who were either actually in a Buddhist nunnery or on the way there. All have had a chance to earn a decent livelihood for themselves and children because the doors of the Woman's School opened to them as a place of refuge."

The results of the training in home-making are most conspicuous in the homes to which the women have returned. A number of the students have taken training in the mission hospitals.

The School coöperates with the Bible Seminary of the Methodist Episcopal Board. That has no school of elementary grade, so women of the Methodist Mission are received into the American Board Woman's Bible School, while graduates of the latter just make the entrance requirements in the Methodist Episcopal School and some have graduated there also.

An Experiment in Poona, India

"In this old compound, with its deep lot at the back of the college," writes Mrs. James F. Edwards of the United Theological College of Western India, "we are planning, with the help of the Agricultural College, to have cottage gardens, one for each family [many students are married, and their wives are studying under Mrs. Edwards], and perhaps goats for the babies, and chickens and eggs for everyone. This has a twofold purpose: the health of the families with a minimum of expenditure; and also a practical training for the men, women, and children that will be of value when they leave us, in their work for village people."

Children in Galangue

More than a hundred young children are enrolled in the Junior Church conducted by Mrs. McMillan, states Mrs. Henry C. McDowell. "Two young men and two girls as well as Laura Coles help in the teaching. The only thing approaching it in interest is the baby clinic which Mrs. Mac-

Millan is also conducting. The number is constantly increasing and the little ones are showing the results of her interest and leading." About forty-five little ones are enrolled in the Waterhouse Day Nursery, with an average daily attendance of thirty-six.

The Challenging Letter Bishop Roots Is Quoting

in his United Missionary Campaign speeches. He says it is from the wife of a "prominent layman." We have reason to believe the layman is very prominent indeed, and is a very representative Chinese.

"Dear Bishop Roots:

"In reference to our conversation last week in which you mentioned that you are soon sailing for America, my husband and I are taking this opportunity to send through you a greeting and a challenge to the Christians in America.

"Communism in China today offers Christianity its supreme challenge. The two exist side by side. The people of China everywhere are weighing the program of Christianity against that of Communism.

"Certain areas of China are definitely in Communist hands. In the province of Fukien and Kiangsi, for example, through the great effort of our Nationalist armies this Spring many portions have been regained from Communist control. In the rehabilitation of these areas the Christian Church must demonstrate as universal a concern for the needs of common men as Communism has professed.

"Far from the policy of retrenchment to which the churches of America have committed her, China needs not fewer missionaries, but more; trained to advance a program of rural reconstruction, education, methods of coöperative effort with the humility to learn from the Chinese their own needs, but above all requirements filled with the knowledge and love of Jesus Christ and the zeal of His service.

"We believe that Christianity can give to China what Communism never can—a sense of the Divine purpose of a loving Heavenly Father—in our lives.

"We pray for the help of the Christians in America, that we may not fail Him in His high purpose for China."

Communism

Foochow, China

"The deluge has come," writes Rev. Robert W. McClure on the first of September. "Our whole Shaowu field is now overrun by the Reds. About eight days ago signs were evident that Yangkow and even Yenping were in danger. People made plans to evacuate and loaded hundreds of boats with valuables. The Reds stole a march and cut into the river at Wengtai, half way between Yangkow and Yenping. When the boats attempted to pass they were shot at. Some boats got through, others were sunk, others were captured. Others hid in the bushes until the watch was released and then stole out. Yangkow in the meantime was invaded and looted. Many people were carried away for ransom. People fled to the hills and are in hiding. Yenping was not actually invaded although most of the soldiers fled.

"For the past four days refugees have come straggling in. Men without wives; women without husbands; parents without children. No need to describe the sorrow. The men's hospital now houses some 100 or more refugees; all of our own workers and Christians. More are expected. Besides, the various guild halls in the city are crowded. Word this morning is not so reassuring. Yenping is again threatened. If Yenping falls Foochow will be endangered. The 19th army is mostly down at Amoy now, so there are few troops over this way. Who knows what the future holds? It is certain though that unless the Reds are checked decisively they will be threatening Foochow or will actually be in Foochow in a couple of years.

"What we shall do with all these poor folks who have been driven out of their homes is an overwhelming problem. There is little chance that they will be able to go back and in Foochow they are as much foreigners as we are. We shall carry on and do the best we can day by day."

Agricultural Evangelist in Dansalan, P. I.

In the *National Christian Council Bulletin*, published in Manila, appears an article on Mr. Ambrosio Torres who has become the agricultural evangelist of the Mindanao Conference of the United Evangelical Church. He has the B.S. degree from the Iowa State College of Agriculture, and since his return to the Philippines twenty years ago has had wide experience in rural life.

"Mr. Torres joins a group of Christian workers who have a remarkable grasp of the needs and opportunities among rural folk. At the annual meeting of the Mindanao Conference in May every last pastor in his report dealt with the actual problems of country people and stressed methods of helping the farmers.

"Rev. F. J. Woodward, field missionary, for years has been vitally aware of rural needs. Rev. Proculo Rodriguez, delegate to the International Missionary Conference at Jerusalem in 1928, caught a vision there of helping the common *tao* and at once set to work to make his dream come true.

"No greater evidence of Mr. Torres' zeal for this new type of Christian service need be sought than the fact that he and his family have left a good home, an assured government position and a host of friends and associates who strongly advised against the move, to accept this work at a salary reduction of 40 per cent. He believes that Mindanao's need constitutes Christ's call to him. This is not the ill-advised enthusiasm of inexperienced youth but the well-considered conviction of tested maturity. 'Fervent in spirit, serving the Lord.' "

Open Air Meeting Place for Galangue

The idea of this has taken hold and suggestions of far-reaching significance are coming from the people, writes Rev. Henry C. McDowell. "The site reserved is well wooded and comprises slightly more than two acres. Among the suggestions are: dedication of a part of the site for consecration of seed, planting, and harvesting ceremonies; the plots would actually be planted, cultivated, and harvested as religious ceremonies.

"Another suggestion refers to an *etambo*, a prayer hut. It would be a reproduction of such huts as they occur in native culture, and would be for private meditation and prayer. It would contain a prayer altar, with Bible, hymnbook and devotional readings.

"Another suggestion is that an *onjango*, often called palaver house, be erected on the square. Nothing has been done on this country in the way of adapting native architecture or continuing it. The native *onjango* is a wonderful institution and has possibilities architecturally. It would be used for small group meetings, hearing of words, in connection with weddings, dedications of infants—adaptations of various uses to which it is put in regular village life.

"Another suggestion is that a consecrated Christian dwelling be a part of the setup. I have been stressing for several months the fact that religion must be related to the home in the Christian regime even more than it was under their own religious approach. They argue that in order to do that many of the ceremonies that we have in church buildings ought to be in a home—in the home of the people involved wherever possible, and in a home as herein suggested otherwise. This home would be useful in weddings, as a church guest house, and would be convenient in arranging little feasts, etc., that form a necessary part of many ceremonies. Such buildings as are called for would be small and thoroughly native, and be erected by voluntary labor.

"The idea grows and challenges my imagination. I believe it will mark a new day in the matter of relating religion to life and keeping it there.

Personalia

Miss Ruth Isabel Seabury, Educational Secretary of the Board, returned the last of September from a visit to England at the invitation of the United Council of Missionary Education in Great Britain, and as representative of the Missionary Education Movement. She attended in London the meetings of the United Council and of the London Missionary Society; in Scotland she visited the headquarters of the Church of Scotland and the Missionary College and attended the Scottish U. P. Conference; at Swanwick, the British Student Movement Conference and the Summer Schools of the Methodist and Congregational missionary bodies; in High Leigh, the annual meeting of the Conference of British Missionary Societies (corresponding to the American Foreign Missions Conference); and at Malvern, the Seaman's Conference of the Church (of England) Missionary Society. She visited the Selly Oak Colleges in Birmingham. She was also a guest of Miss Muriel Lester of Kingsley Hall, London. Before leaving for America she went over to Paris, attended the Institute of the Union of League of Nations Association in Geneva and conferred with the International Council there, besides visiting other international organizations for conference with their leaders.

Mrs. Orramel H. Gulick of Honolulu and Japan completed on October 8 her hundredth year. The Japan Mission at its annual meeting in July took Time by the forelock and sent her a cable, "Japan Mission rejoices in your century of progress."

Rev. Carl R. Heine, associate missionary of the Board in the Marshall Islands, was an unexpected guest at the Japan Mission annual meeting, arriving on its last day.

Dr. Matthew J. W. White has gone to Davao to take charge of the mission hospital Dr. Herbert C. Brokenshire has left, and over a hundred Cagayan people gave him a farewell party, the ladies presenting Mrs. White with a lovely Filipina dress.

Rev. and Mrs. Ernest C. Partridge of the Near East Mission are making their home with their son Edward at Stow, Ohio (P. O. Box 136).

Mrs. Henry Fairbank

Probably the great majority of our missionaries have come from homes with a markedly Christian atmosphere, where one or both parents were deeply spiritual. Mary Etta Moulton's life lacked this early influence. Moreover, the church members she came in contact with repelled her by their worldliness and inconsistent lives. And not one showed any interest in her spiritual welfare.

It was not until she went to Minneapolis that she met a Christian, a young girl, who won her admiration and love. And later, in the same city, she lived a few years in the home of one who continually held up Jesus before her; this woman's influence, a sermon by the pastor of Plymouth Church; a song by the choir, "And we must love Him too, and try His works to do," led her to search her Bible and to try to do whatever Christ commanded His disciples. The crucial point was reached when she came to Matthew 5: 23, 24: " . . . first be reconciled to thy brother, and then come and offer thy gift." When she obeyed this command peace came.

She finished a course at a business college in 1883, and until 1888 found work as a bookkeeper. After becoming a Christian she kept books for two years for a member of Plymouth Church who aided and encouraged her in her religious life. When, gradually, she became convinced that the foreign missionary work was the work she must enter, a member of Plymouth Church, in order that she might be better prepared for the foreign field, paid her way through three years at Carleton College. After that she partly earned her way, graduating in 1894.

The same year she was appointed by the American Board, and sailed for India, where for a time she aided Miss Anstice Abbott in her great work for women and especially for widows in Bombay. Then she was transferred to

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Ahmednagar and worked as an evangelistic missionary among the villages near Jeur.

In 1908 she married Rev. Henry Fairbank, a member of the second generation of the great India Fairbank family, and worked with him in Vadala, Satara, Rahuri, Ahmednagar. He died in 1926. She worked on a few years after him, then retired in 1931 on the field. On July 28 she died of pneumonia in Kodaikanal at the age of sixty-eight.

Letters from India tell of the homegoing, and of the beautiful service led by Rev. William Wallace of Madura. And in the *Dnyanodaya* appeared an editorial in Marathi by D. N. Tilak and an article in English by Principal T. Buell of the Byculla School, Bombay. "Sincerity, candour, justice, impartiality, love and affection marked her as their own," writes Principal Buell. "She was ever ready to help the fallen and the needy. Her influence on Indian Christians and especially on the leading Indian families was such that her words carried very great weight. . . . Her . . . virtues . . . called forth the admiration, love and esteem of us all."

Destined for Africa

The earliest purpose of Charles Newton Ransom was to be a missionary, and that was his mother's earnest wish for him. Her interest in Africa may have roused his; in any case, Livingstone was the greatest of his boyhood heroes.

It would not have been strange had he chosen Turkey instead, for those great missionaries of the Board, William G. Schauffler and his wife were his relatives, and George C. Raynolds, M.D., of Van, Turkey, was his cousin. But he remained true to his first affection.

Graduating from Yale in 1880, he taught for two years; studied for nine months in Germany; had farming and business experience for three years in his Colchester, Connecticut, home; graduated in 1889 from Chicago Theological Seminary; and applied at once to the American Board for appointment as a missionary.

Less than a month before sailing for Africa he married Susan Howard Calhoun, who had been for six years a missionary in Syria and was the daughter of Rev. and Mrs. Simeon H. Calhoun, missionaries of the American Board in that land for many years. Like himself she was related to the Schaufflers and was a niece of Dr. Raynolds.

For thirty-six years they labored in the South Africa Mission. Part of the time Mrs. Calhoun was with them and endeared herself to the people. Mr. Ransom's work was among the churches, supervising, touring. For awhile, with Rev. James D. Taylor, he was in charge of the theological school at Amanzimtoti Institute. His latest term was spent at Mapumolo. Within a few months of the retiring age (he was born in November 1857) he came to America.

Though retiring from service in Africa he served churches in New Hampshire, Massachusetts, and North Carolina. For the past two years he had been ill and suffering greatly.

In the article on the Missionary Conference at Auburndale in this issue the story of his sudden home going on September 10 is told. It was a fitting close to a life that had always gloried in the story of the Cross.

Mrs. Ransom survives him and his son Howard, of New Haven, Connecticut.

The Chronicle

Sailed for the Field

September 5. From New York, Dr. and Mrs. John E. Merrill, returning to the Near East Mission.

September 24. From Boston, Rev. and Mrs. Joseph L. Moulton, returning to the Marathi Mission.

September 27. From New York, Rev. Ernest W. Riggs, with his family, to assume the presidency of Anatolia College, Saloniki, Greece.

Arrivals on the Field

August 2. At Dondi, West Africa, Miss E. Marie Crosby, returning to the Mission.

August 23. At Ahmednagar, India, Rev. and Mrs. Winfield Q. Swart, returning to the Marathi Mission.

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August 14. At Madura, South India, Miss Olive L. Nelson, joining the Madura Mission.

August 30. At Istanbul (Scutari), Turkey, Miss Stella N. Loughridge, returning to the Near East Mission.

Arrivals from the Field

August 00. In New York, Mr. John F. Allison of Talas, Turkey.

August 20. In New York, Miss Elsie J. Odell of Merzifon, Turkey.

September 1. In New York, Rev. and Mrs. Kenneth C. Bunker of the South Africa Mission.

September 18. In San Francisco, Mrs. Alice Browne Frame of Tunghsien, North China.

Births

June 28. At Salisbury, South Rhodesia, Africa, a son, Alexander Mapes, to Mr. and Mrs. Emory D. Alvord, formerly of the East Africa Mission.

August 29. At Foochow, China, a son, Mark Cushman, to Mr. and Mrs. Guy A. Thelin of the Foochow Mission.

September 15. At Evanston, Illinois, a son, Albert Wendell, to Rev. and Mrs. Wendell C. Wheeler of Satara, India.

Deaths

September 11. At Whittier, California, Rev. Harold I. Gardner, formerly of Hadjin, Turkey.

September 15. Rev. John A. Ainslie, a missionary in Mardin, Turkey from 1881 to 1891.

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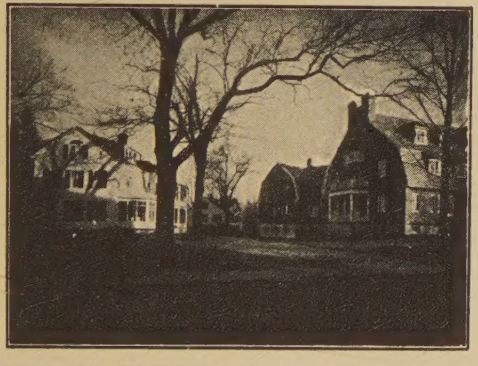

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